Tape of Tuesday, November 23, 1960 - by Mr. Nyland.

Opened with excuse for being late

Change of Jaia's apartment and reasons for it.

(Concerning statements made at the Foundation reading):

By this time we can see through things and regardless of whatever the atmosphere is at the Foundation, you understand that the persons who are there all have one intention in mind - that is, to try to do their best in making the ideas of Gurdjieff live and to keep them alive as well as they can in as good a form as they can. So that even if you may temporarily disagree with some of the statements that are made once in a while - and of course anyone ought to be critical of any of the statements made regarding work, at least one has a certain background by which you can place these remarks. I think you must learn this more and more not to be prejudiced, not to be critical. Try to understand what is the meaning and try to extract from whatever you might hear, the various things that you could place in your own life, so you could use what would be helpful to you for your own understanding regarding work. It is absolutely necessary that we see that this is important because work stands by itself. Gurdjieff and his ideas are there in some form or other which we now try to study and which we try to understand. The only way by which we can understand them and by which they will keep for us a certain value is only when they are digested and are taken in and become part of us in the way we live and try to function in accordance with that kind of understanding. So you see there must be a difference between what is expressed in a certain personal way. So far most of you are used to my way of formulating, and being in this group, it is quite natural that you would look towards me to find out what I would think or say about the ideas of Gurdjieff.

But you

But you have to loosen yourselves more and more from the fact that I sit here or that I speak. At most I can only be a channel in trying to help you formulate for yourselves. The real value that you will ever get from the ideas is not that I happen to say them but that what you yourself have taken in and has become, and should become, part of your own life. More and more you should look at these ideas in an impersonal way and not simply because I happen to mention them. The ideas are there, they are in books, they are very well expressed in some books, not in all. It is difficult to real "All and Everything" and to understand what is meant even when you have read it ten or twenty or thirty times. Nevertheless, there is something that is now your own, that you could if you wished write down for yourself to see how much you really not only understand with your mind but how much influence those words and formulations have had in your own life.

I assure you that the ideas will leave you if you don't try to put into practice what you at the present time know. If you don't learn that, after some time your interest will flag and you will remember certain things. Perhaps your memories will be very nice and agreeable, but as far as your life is concerned, the possible evolution for everyone of us will come to a stop. You must not learn how to prepare for keeping certain things within you so that you can function as it were independently, as well as you can. You must try to realize what the ideas mean for you and how far you could carry on by yourself. I say this of course for various reasons and you must loosen yourselves more and more from the personal element of in any of these ideas or even in a group.

It is only a group when everyone individually tries to live the ideas, and it is only on the basis of being awake , or the attempt of becoming conscious, that you will ever understand each other. It is quite necessary to see this. It is simply the reason or the motivation for me to repeat it. I have said it before. So that you can become clear in your own mind, whatever it is, little as it may be, but something that is your own, so that you must strive in your thoughts, in your feelings and in your contemplations in what you think is necessary - to meditate, to pursue the ideas with yourselves and to see the value. To ponder the ideas and to start to realise what is now your own and your own property, so that no one in the whole world can take it away from you. You must come to a certain point at which you will make a decision. Either these ideas are part of your life or they still belong to an atmosphere of an agreeable, mental exercise. It has to be changed. In the beginning it is mental; it is partly feeling because we have the wish. We want something; we don't know exactly what; we have been thinking, we have the questions; we have an attitude towards life. We want to try to put certain things in life that otherwise we cannot do and we are looking for some help.

It is quite logical that in the beginning it must be first clear in the mind because if it is not clear there, where else would it be (clear)?

Your feelings as a whole are much too vague and even if you have a certain feeling that there is something in the ideas of Gurdjieff, or in the way he has represented them, it is those ideas which through all history have existed and have always been available to mankind for the possible growth of certain persons

who have been willing to spend their time and sacrifice whatever was necessary for them to reach further understanding. These ideas have always existed.

At the present time you and all of us are confronted with the problem of how to make out of our ordinary existence something that is more worthwhile, or that has a different kind of quality, or a different kind of life, for the possibility for development which will free us from the bondage of earth. So we must work for that and, as I said, you can only understand each other when you realize that we are all engaged in the particular problem of how to live more in accordance with our conscience. When the formulation is clear, when the ideas are there, and you see them, you have hope and to a certain extent the belief in the possibility that they are for you. That is, you can take them, utilize them, that they could become part of you so that with them you actually could grow. Then something can take place in you because you will then be willing to make certain sacrifices. Certain things in your ordinary life you will be willing to give up to get in return something that is of more value from the standpoint of the possible development for everyone of us.

We have vague ideas of what we want, how we want to develop. It is rather difficult, particularly in the beginning to exactly put your finger on it and to say "that is what I understand by becoming a harmonious man". I don't think you could really define it in such a way. It is necessary to live with the ideas for quite some time before we even dare to say that even if we were only this or that, then we could be more free. I don't think we know what freedom is because

we don't know how much we are in the present - how much we are bound by various things that now make up almost the greatest part of our present world in which we as individuals live. I say individuals because it is a different kind of concept from what we are in ordinary life.

To make the distinction between personality and an individual, an individual is really a person who already is essentially living more in accoardance with dpri principles which he understands and which he believes are right for him. We want to go in that direction. That should be for us our religion. Therefore we must know what we are talking about, what we think about, so that gradually, with that, and the realization of what we are, something is born in us that we want to strive towards. On that road we will find, of course, the various things which now bind us and prevent us from soaring into the sky away from earth.

This is only one part of it. We want to be free on earth. It would not make any sense for us to be free and not to live any longer. Either the problem is that such freedom can be reached whn we are alive or there is no sense in life at all. In life itselv, as we live it and as we grow a little older, we will realise that there is a great deal that is repetitious and that it gradually takes on less and less value because we either have seen it all - we have experienced it. We already know what so and so is going to say and we know what our own thoughts are and how we would react towards similar situations.

We must try to see this, I think, a little bit more in detail, much closer to oneself, much closer to oneself in life. It is perhaps idiotic to suggest that one is already finished with life

when we have practically just started.

Some time ago I talked about youth. We are all young. We still have all the facilities and possibilities for our existence. There are certain things we would still like to have in this life, that we want to satisfy. We have ambitions, professional or in a personal way. W have many relationships we still believe in. Far be it from me to say that we should give these up. You should remain constantly with your feet on the ground all the time, remembering that this is your function and that you have a task to fulfill and unless you understand this first, it is idiotic to think about the evolution of man.

Evolution has to come from somewhere, that is from what we are now, from earth. Evolution has to start from that. It cannot be in blue sky; it cannot be something that we wish because that which now exists on earth and where we live bothers us or is not conducive, so-called, or prevents us. It is exactly that which is necessary. We must see first the conditions of earth as we find them, as we now live, as we , you might say, have been created in the circumstances are now at the present time experience, agreeable or not agreeable. Those are exactly the conditions from which we must start. So don't think that the ideas we talk about are something to hope for in the future or something that will give us the idea that we want to fly off and forget about the rest.

The acceptance of life as it is is a requisite for the possibility of further evolving. Unless we understand that our task is to live on earth as well as we can and with more and more understanding, we will not function correctly as human being and we will not pay for our existence. That is a fact that we must know. We cannot

avoid the principles we have at the present time. We must work with them and not wish for them to be changed simply because we don't like them.

It is in the acceptance of this that we first get to the realization of the possibility of being something else. Unless we have paid and unless we continue to pay and at the same time try to work and to become conscious, we will not fulfill the obligations towards ourselves and towards those laws beginning with His Endlessness and probably ending with the Negative Absolute. That is, as part of our total organise kingdom, as part of what we might call the totality of the Cosmic Ray or the Cosmic Scale.

All of us have a place to fulfill. We must see that the relationships towards others, to those people who are near, towards friends, towards ourselves, is the material from which we must begin and with which we must work. It is only when we understand this and not try to avoid it because we don't want it. Only when we see this that we must accept it and then with certain kinds of effort convert it into another form of energy which will be useful for the possibility of a growth within us of other matters, of other possible bodies, Kesdjian, and so. It is only by paying now in what we are, to take (ourselves) a we are, that we will ever become free from such.

We have to learn this. It is very difficult. We don't want to because it is too much. We don't understand that there is a meaning in ordinary life as we know it and all the time we find the excuse that we would like to change, that we would like to be interested in this work because it offers us a change and that is what we want and not the understand of work. Never work for the reason that you would like to change your condition. The change necessarily must follow if you,

yourself, change. But you can only change by working on yourself, by trying to make an effort. That which is in ordinary life will help you to _____ the opposing force as against the force which is the possible evolution. And only because these two are there will there be sufficient friction. It is a question of Yes and no, the question of reaching to some other place without defining what that place will be. We don't know. We only know when we get to another place that we are there and the acceptance of that place as it then is and as it appears to us when we are awake.

Don't forget for a moment that whatever you try to do to overcome little habits, negative emotions, certain things that take up up and make you lose energy, it is absolutely necessary to understand in the light of being awake to them. Otherwise a little change in your habitual behaviour is no guarantee for your becoming conscious. You may have a great deal of friction in life and may find ways around it and detours, but what is there that is in you that will be awake? It is not the change that is important, it is how you are while you change and the reason why it is perhaps easier to be awake when you change simply because the change is different from your automatic and monotonous existence.

So it is first the wish of how am I regarding what I do, or what I feel or think. How am I facing it at that moment and then trying to be objective towards that. I try to wake up; I try to see what my situation is and I see it then without the desire to change it, only for the sake of wanting to see it and in that sense to become truthful regarding myself.

When I do this, and I have to try constantly because the moment when I try, immediately other forces will enter which will prevent me from remaining conscious. I can be conscious for one moment if I put my mind, my heart, everything I have, towards that. If I focus on that wish that I want to wake up, I can wake up. There is no question about it; it may not last long but I always have enough energy to wake up for one moment if there is the wish to be free. If there is no wish, nothing will happen; but with the wish, everything can happen at that moment. Our problem is to have these moments, these realization of being one, of being truthful to oneself, to see oneself and accept completely that state without criticism and to accept that state as I am. This will help me to understand the meaning of life. So whatever you do in trying to overcome little difficulties, I say, in small efforts, try to remember the change of effort, the change in the direction, the change in intensity, the change in rhythm, in the little bit different.

We talked about the change of these "otherwises" last time, how to be. It is necessary that this goes together with being awake. Otherwise, to be unconscious one way or to be unconscious in another way, is still a state of unconsciousness. With that you have to introduce your conscience. The conscience functions in exactly the same way as the consciousness functions for your mind. The conscience is the function for your feeling. The conscience is quite necessary to see what is needed for the possible development or the possible conversion of your emotional-negative center into a higher emotional center.

It may be possible that the higher emotional center already exists and that the higher intellectual center exists. But for all practical purposes it does not exist for us because there is nothing that we can do in either making contact or have it function. So it is a play on words to say that I have these functions or they exist. They do not exist for me as long as I am blind. When I wake up, then all things become not only possible, but are then potentially there and it is this potentiality that I must believe in. If I know that I can wake up and then, at that moment, experience something of unity, something real, essentially true and free. At that moment I know that I have contact with something else which is not my own. It is part of my own, that is, it takes place within me. Maybe it takes place in my mind or in my feeling; maybe it has something to do with my general attitude, my posture, also physically. But at the moment of an experience of really being alive, it is something that becomes quite understandable because I can only grow by saying I know. But it is not even that. It is "I" am.

In that way, this being, this state of being is what we really wish, and that is an answer to the solution of many questions in our life. We have to have questions about it; we must never be satisfied; we must know that we have to continue work. It is nothing to be afraid of and it is not something disagreeable. It is something that if one experiences the effect of this kind of attitude towards oneself and towards the possibility of working, it will give within oneself such a realisation of peace that nothing in the whole world can even be compared to it.

We all know this experience. We have had moments of that kind and you could probably describe them very well the memory of such moments. Perhaps not many. They are rare but you can at certain times with favorable circumstances and conditions the way they could be and partially have been created by yourself. In that moment you can reach something of infinite understanding. That, of course, we want to see. If it is possible once, it could be made more, and if that, than it could become something on which we might build, something that we

could trust - something that we could call back - something that we, at a certain moment if we needed it, could create, so that could become for us a guide and a light in the direction in which we would like to try to evolve, to use that word again. That is really what we want, and as I said, that is our religion.

This is the way we must try to live tonight, tomorrow, next week or whatever. Don't ever be ashamed - it is your birthright. It is also your obligation; it is your life - no one else's. No one will force you go go in that direction, only you yourself, with an unquenchable thirst. If one wants to dedicate oneself towards that possibility towards oneself, to really grow and to become what one should be and because of eduction and everyting has been postponed much too long. Then it behooves us to really be more serious and to spend more time of the day considering these questions and trying to live in accordance with them.

Our energy, of course, is limited. We all know that and we know we lose a great deal. But there are ways and means by which energy can be conserved and if there is a real wish to develop, then it is possible because there is always that kind of energy outside of us available which can be tapped. But we have to make contact with it, and that is the effort. If we could understand what is meant by Infinity, that it is a kind of force which penetrates everything and which is at any one moment in existence and which at any one time can fulfill us if we could be open to it. That is, if we with the totality of our present being could be put in such a form that it could penetrate, if we could be open to that, we would then realise that Infinity is always here and now and that it is for us to pray for that.

I don't want to become philosophical because that has no sense whatsoever. Life is very practical; the practicality of life. We live, we see, we cannot forget. We want to live - That first. Parallel to that, we must work by paying our obligations of ordinary life. At the same time make what is possible for us out of experience of ordinary life, so that we then have material which is enverted because of the effort we make into finer matter, out of which our spiritual body can grow. It is possible on earth to do this. It is not something that we have to wait for, something that can only come later. It is now. The possibility of a man's life is such that he now can make, can build, can convert what otherwise is lost, into material for his Kesdjian body. And together with that, with the proper understanding and the proper attitude, the proper wish, the proper method, he can now also work towards the possibility of developing a soul. But the soul body will not be completed on earth. That I know. But it can be started and it can be continued for quite a distance, you might say, in the development of that together with the fulfillment of our spiritual body.

As far as the second half is concerned, if you want to compare it with the octave, it is the sol, la, si of the 2nd body. It can be developed parallel to the do, re, mi of the soul, and this is our work. That is (I do not know when I said it) above the line. I can illustrate : If you can visualise the three possibilities as octaves of the 1st body, the 2nd and the 3rd - how the line starts horizontally. If the 1st body is perpendicular to that vertical, it starts as a horizontal line, si do of our ordinary body, and crosses the fa of the 2nd body and ends up at the do of the 3rd body.

Everything above the line is the result of effort; everything below the line is the result of nature. Above the line is Great Nature; above the line is cosmological value. Below the line the value is only organic kingdom and earth and a little bit of the planets. That is all there is to a human being and it is this possibility that one must see how, out of this triangle that exists with the vertical line being the physical body, up to the do of the 3rd body, how that triangle can be switched over across this horizontal line into the potientiality of man, which is also a triangle and which would end up at the highest point at si, do - soul.

It is the same way as saying that man 1, 2, and 3 exists; 4 and 5 is the spiritual body; 6 and 7 is the soul body. And it is possible for man to reach on earth the development of even No. 7. Not that we have to be bothered by it. For us it is 4 and 5; parallel to that is 6 and 7. We understand a little bit of 4 and 5, and because of that we understand a little bit of 6 and 7. We go back again to 4 and 5, and all the time there is a switching between these two possibilities exactly the same as in ordinary life. In unconscious man, he develops his physical body at the same time with the beginning of his spiritual body. It is ordinary food compared to the air scale, of which do, re, me exists in every person.

We are talking about the possibility of the 3rd body and the development of that which is now called impressions. It is that impression quantity of material that is our first concern. How do we make out of impressions which we receive and which are essential to us in our living? Because it is said that if we do not have impressions, we would die, and that to receive impressions at a

certain rate and a certain quantity per second. It does not matter what the the number is, that unless we (attain) that, we would not exist here. So it is a condition of our existence that the beginning of the 3rd body already xx in the form of impressions is there. Only it is of no effect on us than only being taken in and creating in us a certain condition which remains on earth in an ordinary way such as functioning through our sense organs. It is a question of how can anyone make these impressions which we receive already - how can they be used for further growth? The term we use for that is to"make impressions conscious."

What do I mean by making them "conscious"? It is when an impression reaches me , at that moment when it has that kind of impact, I become aware of it. I wake up to the fact that I receive an impression. It does not matter if that impression comes from teh outside or if it is already an impression that has been received previously which then comes to my mind by certain associations. It is an impression that I might receive by means of sense organs or my physical body. It may be that there are certain impressions which reach me as feeling, or as what I call a thought. Nevertheless, when they come to me they represent a certain form of energy and the making conscious of such an impression means that I free it from the usual way through which it is channeled within myself. The impression, because it reaches me in an unconscious state, is immediately subject to the same laws as my own unconscious(ness), and for that reaso n, if I want to make it conscious, I have to give it freedom. Impressions have to be received as they are and then stay where they are and not go further. If it is a thought form, an energy in the form of thought which reaches me from outside or inside, it should stay in my head

because that is the place where my thoughts are received. If it is a feeling, it should stay within my heart or solar plexus, which for the time being ix as long as I am alive on this earth, functions in place of my heart. It has to stay there and not go any further damage, as it were. It has to be taken by itself and remain a feeling, an emotion, a certain state of vibration. It should not go further and affect my body.

The same way with a thought. If I receive a thought, it should be a purely intellectual vibration rate, which does not affect my other centers. This is the attempt we make by freeing such impressions from the usual channel to which they are now chained and which in ordinary conditions they will always follow. But when they are free, there is the possibility that that energy can be sent in any direction that I wish.

You see, it is necessary now to introduce "I" because this can never happen, that is, a thought or a feeling can never be made free, unless there is someone who will direct that. This someone who directs is first my essence and afterwards my "I". I mean by that that essence is still emotionally colored. My "I" is already free from that and has in it both tought and the proper condition of my body. So it is really attriangle that I am interested in, that what I receive as an impression with what now my essence will contribute independently of the other centers , and that what my "I", first in the head, will try to conceive as what is proper, and then the three will be combined into real "I" which is God.

That is different from what "I" am. At the present time I say "I" am; sometimes it is my head, sometimes my feeling, sometimes my body. When I work, the idea of "I" am changes and what I then call "I" is already the beginning of the combination of the three centers trying to become one. It is not there; it takes a long time, and it is not Godly as yet. It only becomes God when all three centers are properly connected so that they have been fused into one entity. But you see how necessary it is that in order to reach that state, each center functions independently of each other, and therefofe whenever an impression reaches any one of the three centers, they will stay there and are not affected by the condition of such a center. I say "affected". It means that if an impression is not free, it takes on the coloration of that wherein it is received with everything that belongs to this emotional or intellectual center, and then is bound by that to go in the direction in which my centers always function; that is, connected with each other.

Freedom is achieved when they (the centers) start to function independently of each other as units, so that what is intellectual stays intellectual; what is emotional stays emotional and what is physical is physical. That is, sensing becomes then a very important function of my physical body. But with the three independently existing, is not a complete man. It is only three parts which perhaps are balanced but they are not an entity. Only "I", the representative of God within us, can, if he wishes, combine the three into one man so that then the resultant man is a unit and is then in the image of God; that is, he has become at that moment Infinite.

It is a little theoretical, I know, but at the same time we must try to see what we are driving at. That is what we individually try to find. It is not so much of duality. It is really a Trinity. It is something which I realize that that which I wish has to be dictated by something that is still different from my real wish or essential wish. I have to see it as someone preparing food for the feeding of my spiritual body under the guidance of someone who tells what this other essence should do, ←-----without going too much into further detail about this, even in individual cases and which I experience.and I cannot always see this Trinity.

I will have to realize that when I work, the Trinity must also be there, and there I can see it. If there are two opposing forces, my ordinary life, my ordinary wishes, my ordinary feelings, my ordinary though6 processes or associations, this is one thing. That is me, my personality. And against that, what is either reaching me from Infinity or what is essentially within me, what is subconscious but which has a different kind of quality, I know this because I know by experience that exists and that is what I really would like to strive towards. When I have these two opposing forces, there must be a 3rd force which holds these two together and makes them work together.

I have explained a few times that it is not desirable that these two forces, the positive and the negative, meet. If they do, they simply consume each other and there is no result. But there can be a result if between the two, there can be set up a 3rd force between them. Like electrostatics, if you remember from your own experience how,

between the two, a negative and a positive-charged plate, can exist the force in between which is a magnetic field. These forces are brought as closely together as they can be in order to intensify the possibility of that exchange without touching. In between is this force that keeps them together and keeps them apart. That we call "neutralizer". We also can call it the beginning of my "I" because that is really what determines the wish to have these two forces meet, that is, see each other and affect each other, out of which something new can be born.

Don't forget your ordinary life. It is absolutely important, not only because it is the only life you have, but it is something that is necessary to be understood in the proper light of what comes from heaven, to use that term. Under the influence of the 3rd force, one form of matter can be changed into another form. It is as if what I take out of my daily life must be converted, must be changed within myself into another kind of form of food. It is another way of saying how shall I try to make out of impressions which I receive a certain conscious form of food for myself so that the 3rd food can start to evolve itw own way.

Do, re, me - the steps in this are observation, participation, experimentation. These are the 3 steps. Objectively, we know a little bit about it, that is, observation. We know what is meant, how we define it, that is, observation. We know what is meant, how we define it. To be objective to myself, to be present to what takes place. Not to criticize, to accept it, not to wish, to see it as it is, and that particular effort to be made instantaneous. The idea of simultaneity.

I have said many times, in trying to explain, it is the moment in which one can be free and it is the moment in which whatever now binds me, that is the time element, is then completely lost. It does not exist for me any longer. It cannot exist when it has the possibility of understanding, in which "I" with three centers becomes one.

This is observation. It is partly remembering oneself, but only one part, because what I remember is my ordinary self and I become present to that self when I try to see this impartialaly in its functioning, its behavior, in whatever it does physically, whatever it feels and whatever it, so-called, thinks.

It is only a small step. I have to understand that this observation is necessary as the first step and that unless I continue to be awake, unless I continue to try to continue in a state of awareness, to participate, my participation has no value.

So in going from the 1st step to the 2nd step, from do to re, means that in re, do is included, and then I participate. It is something else; it is like observation but in reverse. Observation is as if someone from the outside looks at me and becomes impartial and sees what I am. Participation means that I go out towards that which I do. It is from the inside out, but I have to remain awake so that when I intentionally, in the fulfilling of certain functions or in seeing my behavior as a pattern, it is then as if I essentially wish to be present to that, and make myself from inside, out, go wherever this essence wishes to express itself in the form of behavior.

I have to remain awake but I am now present to what I do and I wish to be there. That is, in order to explain it for myself,

I say I with to do this, I decide; I wish to think, I wish to say this or that, not it bu I starts to take a certain place and it now participates in this form of behavior and remains awake. These two steps must be understood first befose any further attempt can be made on the 3rd step, which is experimentation. It is then that I try to behave a little differently. But I must always be there; my essence must be present to that and my wish to do that in a little different way, is the beginning of experimentation. That is, my behavior is not as usual; it is slightly different; it is an experiment in a new form of behavior. But observation must be there, and then on the new road which I try to walk, I have to be awake all the time, all the time during this period of a little change which I have wished. This is the do, re, mi.

How to develop further from that in the process of evolution on the 3rd scale becomes very close to the parallel of sol, la, si of the 2nd body. That is, everything of the 3rd body has to be tinted with the sol, la, si of the 2nd body, which is primarily my emotional content. If there is no wish to do the 3rd, the development of the 3rd body, then it is not complete and it does not run parallel and it cannot stand by itself because the necessary link between that and my ordinary existence is the wish, as represented by sol, la, si.

But it is at the moment of sol, la, si, at si, that it becomes important for me also to become free from my feelings. It is that combination of si, do which means freedom. If si, do is reached, one is free. I can reach si, do if I don't die, by being free from the desires of my body. I can reach si, do, in the 2nd octave by

becoming free from my emotions and therefore the form that it will take in the possible development of the 3rd body, across fa, means that I have to work there with my emotions in order to prove to myself that I am free from them.

It is that state in which I then will take such emotions, like negative and positive, it does not matter so much, but where it becomes necessary for me to create conditions in which I will not feel at home but where it will be proven to me that I can be free from whatever such conditions create for me. This is the meaning of intentional suffering. All of that belongs to the 2nd part of the 3rd body, the possibility of the formation of sould that belongs to Man No. 7. It is then that I labor consciously because I will create conditions which I know beforehand will be quite antagonistic, and quite undesirable. I wish to create them so that then I will have the possibility of really being for myself free from them. Since they are of my own creation, I have made them/ intention to suffer in order to wake up.

Again I say, these are the further steps. I only mention them as a possibility of perspective. What it is we start to think about our life; what it is we think we can do; what it is that will help us if we have the perspective of the possibility of reaching somewhere. Not to give up but to continue regardless of how difficult it may be sometimes and how much suffering one has to go through and whatever seems so dark and clouded over that sometimes we don't believe in the existence of the sun any more. It is rain, rain, and cloudy days. This is the meaning of the valley of death as if one goes through. Still it is possible to reach certain heights at certain times which, by themselves, are enough to give

encouragement. Not to let things go but to keep at it, regardless, and all the time come up with what we know is right is right regardless of how often we fail, regardless of how difficult it is; regardless of whatever we will discover in ourselves and of which we will say "how hypocritical, how stupid, how infantile, how naive." But regardless of all that we will continue to try to make the attempt and to pray for something that is possible for us and in which we must have belief.

Excuse me again for talking like this. Maybe as I said, once before, it is right to do it. Sometimes you might say it is something that I feel, that I ought to do and that it is at certain moments worth more than certain questions. We have talked about many questions which I am sure have been answered in some way or other . (It must be) ? of particular coherence, so that what you remember, even if only certain phases of it, when you are along, when you are not disturbed and when you can be free for yourself and not be ashamed, so that then certain things within you that come and your attitude towards work and the ideas are correct, so that you have not only respect but you might say admiration for the possibility which exists for all of us, if we only wish. On that basis all of us (must) try and try and keep on working and working, so help us God.